

THE CHRISTIAN CENTURY

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT. . . . EDITORS

Baptists Also to Practice Unity

T IS ENCOURAGING THAT, WHILE churches and denominations are talking about union, one church has had the courage to go straight ahead and do something which removes the only obstacle between two great denominations of America and Great Britain. We refer to the remarkable action of the Mount Morris Baptist Church of New York City, which has decided, by a practically unanimous vote, to receive into full membership members of other Christian churches who may come with the usual letter of dismission or certificate of church membership.

This vote is so significant that a short sketch of the causes leading up to it will prove interesting. For many years the Mount Morris Church was ministered to by Dr. W. C. Bitting, who educated the congregation along liberal lines. When the question of union summer services arose among the neighboring churches, this Baptist church was as enthusiastic over them as the Presbyterian, Methodist and Congregational churches, and the Lord's Supper was partaken of by all the denominations in the Baptist church, with ministers and deacons of the various churches administering it.

Then Dr. J. Herman Randall came, with the same liberal outlook both on theology and church polity and with an even more radical conception of church methods. He instituted Sunday morning lectureships which have achieved national reputation. The first course, on the great religions of the world, drew sometimes a thousand people, from all denominations. They became interested in the church and they liked its pastor. Some of them desired to join the church, but the question of baptism stood in the way of receiving them by letter, for most of them were Congregationalists, Presbyterians and Methodists. At first it was suggested that an associate membership be created. At this juncture Dr. Randall, backed by some of his leading officers, frankly put the proposition to the church that they receive into full membership Christians of good standing in any church, who brought properly attested letters. A committee was appointed to consider plans for a closer fellowship with Christians of other denominations.

This committee made a careful study of the whole situation. Especially did they study Baptist conditions in England. They found that in London, Dr. Clifford's great church; in Manchester, Dr. MacLaren's church, and in Liverpool the church of which Dr. Aked was formerly pastor admitted candidates to full membership on any form of baptism, or even none. (For instance, a Quaker who had not been baptized by water would be received by letter from his congregation. We judge, from the resolution of the Mount Morris Church, printed below, that this church would also receive him.) The committee remembered all "the many men and women who worshiped and worked with them in all branches of church and Bible school who are, and have been for years, professing Christians, one with them in all things but actual membership, who were anxious to become members with them and make their church home." As a result of these deliberations, the committee reported in part as follows:

"We believe their admittance to full membership, upon their letters from other Christian churches, would add

greatly to their efficiency as workers in the Master's Kingdom, and show to them and the world our desire to contribute our part to that closer union so much hoped for. We believe it will be the most important step toward that end ever taken by any body of Christians, and in that belief we have approached the subject with open hearts and with but one desire, the actual expression of Christ's will as we believe it and the advance of his cause on earth through the breaking down of barriers heretofore existing which have for ages prevented the union of his followers. Therefore, at the meeting of your committee held Feb. 15, 1912, the following resolutions were adopted:

Resolved, that we recommend to the church:

1. The acceptance into full membership of Christians in good standing, presenting letters of dismissal and recommendation from Christian churches of other denominations, provided that such letters are not over six months old.

2. That any person who has at any time been a member of another Christian church, but who in consequence of any special circumstances has no regular letter of dismissal and recommendation, may be received into membership of the church by appearing before the church and giving satisfactory evidence of regeneration and Christian conduct.

3. That admission to membership of persons who have never been members of any Christian church be, as always, through open profession and baptism as practically by the Baptist Church in America.

The recent adoption of this report by a more than four-fifths vote is significant. By recognizing other forms of baptism as having equal validity with immersion it removes the only thing that has differentiated the Baptist churches from the Congregational. If all the Baptist churches should follow, there would be no reason whatever for preserving two branches of Christ's Church which stood for exactly the same things, and had the same ecclesiastical polity. It is interesting to note that immediately after the adoption of this resolution several members from Congregational churches were received into the Mount Morris Church.

Other Baptist churches will probably follow the example of the Mount Morris Church. Indeed, the church at Ithaca, under the leadership of Dr. Jones, passed practically the same resolutions almost simultaneously with the Mount Morris Church, and we understand that churches in other parts of the country have taken similar action.

The action of these churches will give a great impetus to the whole movement for church unity. Denominationalism is based on those things which men are more and more coming to feel are, although important, the minor things of the eternal life. But insistent emphasis on these things is the very thing that has retarded all church union. Here are churches voluntarily setting aside as tests of either Christian faith or church loyalty one of those things that has been among the most impassable barriers. If the Baptist church can thus minimize a form and exalt allegiance to the Lord Jesus Christ, will it not make it easier for other denominations to remove all barriers to church membership and to the ministry, except the response to the call of Christ to follow him?

—The Congregationalist.

Social Survey

BY ORVIS F. JORDAN.

The Division of the Progressives

No more anomalous political condition was ever presented to this country than the present one. That we are in a period of transition of more than usual significance is certain. It is a considerable journey to take to find a man or a newspaper with the hardihood to prophesy the re-election of President Taft. When the individual is found, he is discovered to be an optimist of the extremist type. Yet the progressive spirit, which is undoubtedly the spirit of a vast majority of the American public today, is divided between three rival candidates. The perplexed voter who wishes the triumph of the progressive idea hardly knows what choice to make.

It is a part of the irony of our present political situation that Senator LaFollette, supposedly the most uncompromising of progressives, remains with the Republican party. We presume this means that he will vote for the head of the ticket, even though under protest. Governor Wilson, as the head of the Democratic ticket, was nominated through the assistance of Boss Sullivan, of Illinois, an individual certainly no more desirable than Murphy of Tammany Hall in New York. There is, of course, no reason for believing that any deal was arranged between Wilson and Sullivan.

In the midst of all this, preparations go on apace for the organization of the proposed third party, which hopes to enroll progressives of both old parties. Some cloud is cast over this movement, however, by the demand of Senator LaFollette that Colonel Roosevelt publish his campaign expenses in the recent contest, which demand has not yet been met. Thus there are three rival claimants for progressive favor and two of them candidates for the presidency.

Out of such a tangle every good American should hope for some drawing of the lines so the people can face frankly, and without any confusion, the dominant issue of progressivism as opposed to the previous Bourbon stand-patism. We can hope for no real political progress until our political organizations clear the deck for some clear thinking on the real issues.

The Death of the Old Primary System

In our interest in who is to be the president the next four years, we cannot afford to forget that we have just had the best of all demonstrations that we need a different primary system. In eleven states out of forty-eight we had primaries that really gave the people a chance to express their wishes. It is interesting to note that both old parties nominated men who had been rejected in the popular primaries.

The cries of theft and robbery still echo from the Chicago convention. The only defense of the men who controlled that convention is that their actions were "politics" and that things had always been so. It is probably true that things have always been so, but here again the mind of the stand-patter cannot understand the man who will not receive the divine authority of things that have always been.

Our political system is now the most antiquated of any in the civilized world. Once we were leaders, and our institutions were copied by new republics the world over. Now we are pointed to as the country where democratic institutions seem about to be demonstrated a failure. It is well-known that our conventions have been bought and sold by corrupt interests in days gone by. The corporations, whose inordinate and inhuman greed has made America the most expensive place in which to live of any of the civilized nations, have had a reason for buying senators and controlling the conventions that nominated our presidents.

We shall never dethrone the plutocracy that has our institutions in its death grip until we give the people control of both primaries and elections. We need primaries guarded by all the safeguards of the Australian ballot system. We need limited expense accounts for the candidates. We are willing to prophesy that the American people will never face the emergencies of another presidential election without having provided themselves with these safeguards to our institutions.

Justice for the Babies

In these sweltering days of the summer-time, our thoughts turn instinctively to the babies of the great cities. We know they will die by the thousands, strong-limbed, promising children, that ought to live to serve the race. This summer heat will weed out, not

the unfit, but the unfortunate. We read the appeals in the newspapers for an ice fund to distribute ice in poor families.

There is a sanitarium for babies in Lincoln Park fostered by another newspaper. On the north shore in Evanston the churches conduct a summer camp for indigent mothers and children. These are mere palliative devices, however. The social remedy must strike deeper or we shall stand as mere triflers in the presence of a great human need. A man can stand by any boulevard and see enough automobiles go by in five minutes to have furnished the price to save the babies of all Chicago this summer. He can sit for an hour in any fashionable restaurant and watch five dollar dinners ordered in sufficient numbers to have gone far in saving the infants of a whole ward.

What is the sin of these children that they should be born to struggle from the first with adverse conditions?

Why do they not have light and air and good milk?

Why must they live on streets that burn like ovens and which never see a blade of grass?

Because they are born in a social and economic order which has no justice. They have come into a world which just now lives with the brutal every-day ethics of a Nietzsche, whose frank thesis is that the world belongs to the strong. They have come to a world so pagan and utterly un-Christian that dogs wear diamonds while babies die.

Our selfish luxuries will cry out against us in the day of judgment when we shall know that for an automobile we sacrificed an infant genius, and for a poodle dog we gave up the second Shakespeare. Herod's slaughter of infants was but a poor affair compared with the slaughter that goes on every summer, perpetrated by the selfishness of luxury.

The parents of the babies must have social and economic justice. Then they will have the means to care for their children as human beings should be cared for. Justice, not charity, is the need of the hour.

The Growth of the Vacation Habit

It was once remarked as a sign of great energy when a man boasted that he had not taken a vacation in twelve years. It is now coming to be regarded as a mark of foolishness. The man who disregards the laws of the human machine that carries out his will is not a wise man but a fool. It is gratifying to see that among all classes there is a growing tendency to find more time in the summer to return to nature.

The Saturday half-holiday is well established in the offices of the great cities. The Thursday half-holiday for merchants and clerks is also making progress. In some cities the women's clubs have hinted that the stores which did not give their clerks this half-day would be remembered unfavorably. The polite suggestion has worked miracles with some recalcitrant shop-keepers.

Once the employee who took two weeks of absence in the summer had to find a new position. Now it is a part of the regular program for many employers to grant this vacation and some of them now continue the salary. Perhaps there was a day when the community was so poor economically that it was necessary for the whole population to work to the maximum capacity.

We are not suffering with poverty these days, however. The development of mechanical invention has so transformed life that we now have more money than any nation in human history. This money should buy better living conditions. It should make it possible for the average man to live longer. Our prosperity should be the opportunity of the masses to grow in physical vigor and to cultivate the refinements of life.

—British labor troubles have resulted in a dropping off of 40 to 50 per cent on shipments from London to the United States. Shippers are said to be afraid to ship goods, owing to the uncertainty of their despatch. While the actual figures are unavailable for the quarter ending June 30, the valuation of the exports for the previous quarter exceeded \$40,000,000. It is said that the exports for the quarter ending June 30 are not much more than one-half that amount.

—General Booth, the head of the Salvation Army, says that he is still hoping to go to America and Canada as he had planned. General Booth is now on the high road to recovery, although he is incurably sightless.

—In the year 1800 there were about 50,000 Baptists in the United States. In 1912 there were 5,454,198.

—The Baptists of the United States have nearly \$75,000,000 invested in educational work.

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

Presbyterian Losses in England

The prosperity of the Presbyterian denomination in England is not encouraging. While in our own land we are likely to hear the cry of materialism and worldliness more frequently than in England, yet we are able to report greater vitality among many of the denominations here than there. The *Presbyterian Advance* thus reports the facts:

According to reports submitted to the thirty-seventh Synod of the Presbyterian Church of England, which met at Regent Square, London, early in May, our sister denomination across the sea is not meeting with the encouragement which could be hoped for. The year recently closed showed an advance in contributions of the church to all purposes, the increase being about \$20,000. It seems that practically all of the churches of England have recently suffered loss of membership. The Presbyterian Church has not actually lost, but the net increase last year was only twenty. The membership of the church is now 86,848. There was a slight decrease in the membership of young men's societies, of students in colleges, and of Sunday-school teachers and pupils. The amount contributed for missionary purposes was slightly larger than during the preceding year, but the Synod finds it is handicapped by the small contributions for home missions and church extension. For the second successive year the Home Mission Board found itself under the necessity to reduce the amount of aid which had been promised to mission churches. Steps were taken to employ twelve evangelists for the synod, and these men will press the work of evangelism and church extension during the coming year. The English church, like the Presbyterian Church in America, laments a dearth of students for the ministry.

The Pretensions of the Cardinals

Soon after Governor Foss of Massachusetts refused to take a subordinate place to "Prince" O'Connell at the St. Patrick's Day banquet at Boston, a number of letters appeared in several of the court of St. James and at other non-Catholic capitals; that "by authority of diplomatic usage a Roman cardinal at any official government function in this republic must be granted recognition of his rank in advance of all other dignitaries, save the president of the United States only." And further—"At Washington the president would probably have quickly settled the status of Cardinal O'Connell in accordance with the rules that prevail at the court of St. James and at other non-Catholic capitals; that is to say, he would have conceded to Cardinal O'Connell, as also to Cardinals Farley, Gibbons and Falconio, the 'pas' over the foreign ambassadors, who precede everybody else, even the vice-president of the United States and the speaker of the house—also all of the judiciary."

Well may we ask, Is this ambition to have the chief places at feasts to end there? If so, let us gratify such an ambition. But what folly possesses a man who thus believes? The spirit that is content now with chief seats at a banquet would soon grasp at higher distinctions, and we know that Rome is never satisfied with minor ambitions. In addition, how foreign are the tempers of these "princes" of foreign blood to that of Him whom they profess to follow. The astounding arrogance of the cardinals is almost too contemptible to deserve a rebuke. The puppet show may succeed in Europe but it is doomed to failure on American soil.

The cardinals are in our country, but evidently not of it.

An Honest Confession

Dr. Cyrus Townsend Brady, rector of St. George's Church, Kansas City, makes the following confession in his parish paper. Our regret is that he should have become a reactionary after such a well-meant experiment. The fault of most people who think about and experiment with the subject of Christian union is that they become impatient if the anticipated results do not appear at once. Union is a growth, and all growth to be permanent will be slow. Acquaintance will help us to grow, and must be the first step toward union. And then union is a reform, and reforms move slowly. Old systems become entrenched, customs become law, privileges harden into rights, abuses become sanctified with age, the old order challenges every change—why should we grow impatient? A divided Christendom is the result of almost twenty centuries of effort not to divide.

The church divided in spite of her determination to keep the

unity of the spirit. Why should it be thought strange if we cannot unite in a day? Time and patience are two of the factors in the problem of union. Doctor Brady's "confession" which is reported in the *Living Church* is worthy of a careful reading.

Recalling that it was he who introduced the so-called Open Pulpit resolution in the Richmond convention as a "practical measure which would tend to bring differing Christians nearer together," he now says, "I was mistaken. It has not made the least difference. The resolution is so innocuous that it is hardly worth while to delete it from the canon. During several years I have tried to get in touch with sectarian Christianity and bring the church, as I represent it, into closer relation with other Christian organizations. I have failed lamentably. No results whatever have attended my efforts. The church does not want to get into closer relationship apparently, neither her clergy nor her laity. Our ideas are so at variance with those of the other churches that nothing results from the association, even if we do come in touch, unless our differences are thereby accentuated!" Continuing, he expressed the opinion that the church is no longer respected by other Christians as it once was, and while personally he admits to have "made pleasant acquaintances and have profited by the Christian character and characteristics of the ministers of these various churches," yet "ecclesiastically nothing is changed." He says, therefore, "from the most ardent, outspoken progressive, I have become a reactionary. I have concluded that so far as I am concerned, unity is an iridescent dream; that it is not possible in the present stage of human development except by giving up all that we hold dear; and I have no doubt that other Christian organizations are exactly in the same position." Feeling that this church is "absolutely right in every fundamental position," he even sees "no use in the proposed conference on Faith and Order. It will bring forth talk and nothing else." Finally, he says, "having tried and failed, I try no more; not because I am a 'quitter,' I'm not that, but because I have come to see that it is useless and there are other avenues for my energies and for the energies of the church. That is all."

Preachers, Politics and Patriotism

In the unrest of our day in the state and the nation, it is difficult at times for the minister to know what his duty is. If he rebukes the wickedness of politics, someone will charge him with being a partisan, and with selfish motives desiring the defeat of "our party." Reason flees when the party is in danger. The preacher may distinguish between the corruption in the party and the wise statesmanship of which it may boast, but the average hearer can understand nothing but the assaults on the fabric of the party wherein he was born. The politicians have thoroughly indoctrinated the people with the theory that political sin was different from all other, that it must not be mentioned in the pulpit, that to mention was only to degrade the sacred desk. Hence, one of the corrective agencies of Christendom was as effectually silenced as though it were in the heart of Cathay. We are making some progress in correcting these impressions, but we move slowly. Political sins are popular and profitable; they become defiant under fire and fight with skill and valor. Speaking of the preacher's duty in such matters the *Continent* gives this excellent message:

It is high time to have done with mawkish folly about damage to the sacredness of the high calling of the gospel ministry. Elijah had a reasonably high call, and he did not defile its sacredness by his high-handed war against a profligate court and the debauched politics of his time. Is that illustration from a source too remote in time to be of vital interest? Take one from our own day. Henry Ward Beecher and George B. Cheever had a high call of God to a gospel work which they honored with their rare gifts. But no false sense of the sacredness of their call kept them from waging fierce war with all the ardor of their lives against the giant political iniquities rooted in African slavery in America. Such an exhibition as has been made of political methods by the months just passed is a disgrace to a cultured, educated Christian people. We may care nothing for men or parties; we do care for national honor. The need for a prophet-voice has come once more. The United States needs an Amos and a Jeremiah who will cry out for clean politics, for nonpartisan government, for officers who can and will sink personality and personal ambitions out of sight and look and work only for the public weal. Who can cry out so effectively as the Christian minister? What agency can sound so clear a note as the religious paper? The hour has struck when the church should begin to stand for the principles which the Founder of the church preached. Roscoe Conkling sneered at "Sunday-school politics," but the time for sneering has gone for ever and ever by. Righteousness exalteth a nation. Sin is a reproach to any people. And the religious man or the religious paper which holds its peace in the crisis to which political iniquity has brought us will be recreant to the highest duty of the times.

—There are many praying souls, most of them poor men and women in obscurity and poverty, with whom God's angels dwell more abundantly than with those who stand in the conspicuity of exhibitiveness holiness. The higher life is very low. "He that would be chief among you, let him be your slave; let him be minister of all."

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Growth

A great preacher once said it took fifteen years to get a new idea into the minds of his people. His congregation was above the average in intelligence. Of course he meant something more than giving information. It took fifteen years to put a new idea into the character of the people so that they would respond to appeals based upon it.

The first thing to be said of growth is that it requires time. A noble life does not reach its fulness and power in a day. We do not expect the child to display the insight and self-control of the mature man or woman. Those who begin late in life to follow Christ must also grow into an appreciation of the larger meanings of Christian service. Congregations trained to meet the conditions of forty years ago and deprived of the ministrations of men who could read the signs of the times may be expected to adjust themselves slowly to new conditions.

"The building of a good character is a long process. We do well to spend pains and toil on it; but the underground work is the main thing in estimating stability." We are told that men whom their neighbors trust often sell out when they are sent to the state legislature. It is charged that delegates to our national political conventions have professed one thing to their constituents and practiced another at the conventions. Men of this sort are not rooted and grounded in honesty and good faith. Some of them doubtless intended to keep the promises they made to their supporters, but when they found themselves among politicians they were helpless. They have nothing of their own to hold. At home they listen to the voter; in the convention they lend their ear to the trickster. In the church are some who think they delight in the Lord when they sit with the Lord's people in the house of worship, but who also go with the multitude to do evil. They reflect their immediate surroundings. They cannot grow strong in faith.

Said Horace Mann: "The highest human duty consists in an intelligent obedience to God's will. I say an intelligent obedience; for a blind obedience worships God with only a part of our nature—an intelligent obedience with the whole of it." One hindrance to growth is found in our demand that new knowledge shall leave our present opinions unmodified. We go to the theological school to have our prejudices confirmed and strengthened. We are offended and raise the cry of heresy if the teachers seem to be leading us to a reconsideration of questions which we thought had been settled forever. We ask that our knowledge grow after the fashion of a rock pile, by additions merely, and not by transformations. Even if we hold the faith of the fathers, we cannot accept it in ready-made systems. Vital faith comes by hard thinking and heroic acting.

Students of education have discovered that there are periods of acceleration and of retardation in the learning process. For the first few days or weeks in a study the progress may be rapid and then it may seem to stop. What happens is this: We acquire facts at first and then comes the period of assimilation. The nervous

system undergoes change. William James said we learn to skate in summer and to swim in winter. He meant the readjustments required for success in the doing of some new thing go on during periods of rest. Now we cannot take a rest from moral and religious living and remain loyal to God and man, but we can change the emphasis within the realm of moral and religious thought and activity. The good and devout life has a variety of interests. Its most rapid progress would seem to depend upon a wise arrangement of these interests to suit the needs of the soul.

The pain of growth would be avoided by a majority of us if avoidance were possible. We plead for harmony in our political conventions and in our religious assemblies because we have ease. Harmony is desirable when there is important work to be done and the disagreements are over minor details of methods. But what shall we say of the man who desires harmony for the sake of office or of extending the circulation of his paper or of his continuance with an influential church? Pain is the price of progress. Friends will disagree on political and religious questions and they will become estranged. It is better that this should be so than that honest convictions should be suppressed. We may discover later that we quarreled over trivial matters. Happy will it be for us then if we can be assured it was our judgment and not our heart that was wrong. Honest difference may aid growth. Playing with convictions leads in the other direction. [Midweek Service, July 24. I Peter 2:1-4; Luke 2:52.]

S. J.

New Testament Conditions of Church Membership

It is becoming very plain that some Disciples possess two distinct compartments of mind in which they carry on their thinking with respect to the conditions of membership in the Church of Christ.

In one compartment they deal with scripture texts. From these texts are deduced three conditions which qualify a person for membership in the Church of Christ—faith, repentance and immersion water. As to immersion the texts seem to make it as invariable and inescapable as faith and repentance. "Except a man be born of water and of the spirit he cannot enter the Kingdom of God [the church]."

In the other compartment these brethren deal with a fact—the fact that millions of persons are members of the Church of Christ who have not been "born of water." In all the range of their fellowship with Presbyterians, Methodists, Congregationalists and others—in worship in communion, in practical service, in missions, in Bible study, in union evangelism, in the promotion of this or that enterprise of social welfare—these Disciples freely regard them as members of the Church of Christ.

At one point only is there an exception to this fraternal attitude. This exception is in the matter of giving the formal "hand of fellowship" which would admit such persons into the local congregations. The "hand of fellowship" is a purely human device having no authority in scripture and of dubious utility even when considered as a purely human device.

The traditional practice of the Disciples in extending this "hand of fellowship" to those and to those alone who have been immersed is based upon the supposed teaching of the texts that immersion is a prerequisite to salvation and to Church membership. A Presbyterian is a Christian, a member of the Church of Christ, at every point in which he comes in contact with the Disciples save when he comes forward to receive the "hand of fellowship." Here he is treated as an outsider: he is asked to make confession of faith and to be baptized by immersion.

In a word, the Presbyterian is asked to become a Christian!

The fact, recognized without exception in one compartment of thinking, namely, that he is already a member of the Church of Christ and therefore qualified for full fellowship in any congregation of the Church of Christ, goes for naught because the right to receive the "hand of fellowship" is determined solely by an abstract interpretation of texts, not by the actual fact in the case.

It is amazing how these two compartments of the Disciples' mind could have been kept separate so long. The inconsistency between them is so obvious and glaring as to amount to intellectual sacrilege. For example, in the compartment dealing with scripture texts we find ourselves believing that Jesus declared it to be impossible ("he cannot") for a man to enter the Church of Christ without immersion. But in the compartment dealing with the fact we find Christ actually receiving into his Church millions who have not been immersed at all.

Is Christ at variance with his word?

How much longer can the Disciples carry text and fact in two such separate compartments of their thought? Not much longer, we venture to predict. A door between these two compartments is being opened and the fact is entering into the text compartment, making us aware either that the word of scripture is wrong or that our understanding of it is wrong. The former alternative is impossible to us; God's word must be true. But our understanding of God's word is liable to error.

And it is impossible to dispute the fact involved, namely, that Christ does receive into his Church the unimmersed; therefore our understanding of the text must be mistaken.

To this conclusion multitudes of Disciples have long since come.

They do not believe that baptism is immersion in water.

They do not believe that immersion is a New Testament condition of membership in the Church.

They do not believe that Jesus said a man could not enter His Church except he be immersed.

They are thoroughly revising their conception of the New Testament conditions of membership. They are coming to see that faith in the Lord and repentance from sin are the sole qualifications of admittance into the Church of Christ, and that baptism is *the act of uniting with the Church*—not a condition of uniting but the act itself.

No other conception of baptism fits the numerous scripture references to the rite. No other conception of the conditions of salvation and of Church membership preserves the character of Christianity as a spiritual religion. No other conception of the teaching of the word of God harmonizes with the indisputable work of God in the living Church.

The wall of separation between these two compartments of our mind by which we have been betrayed into taking two contradictory attitudes toward the unimmersed must be broken down, is breaking down. Fact is facing text. Text must reckon with fact.

Disciples cannot any longer admit that Congregationalists are Christians, members of the Church of Christ, and, at the same time, justify a practice in their churches based upon the contradictory assumption that Congregationalists have not yet complied with the conditions of membership in the Church of Christ.

Editorial Table Talk

The Summer Slump

Most of the churches have experienced it already; more are anticipating it. What are we to do about it? There is nothing that can be done, save to exhort one another to love and good works, even when we are far away from the sound of our own church bell. There may be an abandonment of church services at home, but all can be diligent at such services as you can attend wherever you are. Make yourself known to the pastor; enter into the work with him; don't appear as a weakling needing help, but rather as a co-worker ready to push. Above all, be instant in season and out of season in exhibiting the character of Him whose we are and whom we serve. We have left the church behind us; let us not leave our religion. We have left our homes for a season; let us keep alive our obligations to Christ wherever we may be. A vacation severs no bonds, save those of toil and worry. Our characters and professions are inseparable from us if we are Christians indeed. It is a rare opportunity to enjoy the coolness of the wave, the ever changing tints of sky, the poetry of clouds as they marshal themselves in battalions, or change again into castles which the sun kindles into conflagrations; but let all invigorate us for the new duties and the greater tasks that lie before us, teach the lessons of divine order and the beauty of nature, and help to bring us into the harmony with the Mind about us which creates "the music and gladness of the world."

Sunday-school Hymn Books

While it is quite true that young disciples have not the same literary tastes as matured saints, we hold it to be a doubtful policy to confine our Sunday-school pupils and Christian Endeavor members to music and hymns which they will soon "outgrow." The child in the grade schools, if left to his or her own choice, would read Mark Twain and "Mr. Dooley" in preference to the essays of Addison or the orations of Webster. But the compilers of our school readers,

while anxious to retain the interest of the child, are more anxious to form the taste and shape the future expression of the pupil. We were recently called upon to examine a new book of hymns for Sunday-school use, and declined to recommend it for the simple reason it was all juvenile, not a hymn or tune in it educative. A recent vote, taken in a goodly company of Christian leaders, showed their preferences of hymns in the following order: (1) Rock of Ages; (2) Jesus Lover of My Soul; (3) Nearer My God to Thee; (4) Just as I Am; (5) My Faith Looks Up to Thee; (6) All Hail the Power of Jesus' Name; and (7) Holy, Holy, Holy. It is evident that any Sunday-school which is not singing some of these hymns, is not fitting its young people for future praise. There ought not to be such a wide gulf between the worship of our schools and of our churches as now exists.

Baiting Roman Catholics

Not all countries are as favorable to Catholicism as our own. In Russia, it would seem, there is no discussion as to whether the foreign princes of the church are to have the precedence over governors at the feasts. We think baiting the Catholics is as bad as debating with them over their disposition to seize the select seats in the state. There is certainly a vast difference between the status of the Catholic church in America and in Russia. But that status in this country can be maintained only by the hierarchy doing its legitimate work, and not attempting to violate the principles of American government. A Catholic weekly says:

"Baiting Catholics has now become the favorite amusement of Russian officialdom. There are upward of 12,000,000 Catholics under the Russian czar's rule. Of these, over 8,000,000 live in the provinces which once formed part of the Polish republic. There are two archbishoprics, of Warsaw and Mohilev, and twelve suffragan bishops. They are all under strict police supervision, and are severely punished for doing anything which may be interpreted into zeal for Rome. The present archbishop of Warsaw, Msgr. Popiel, has been in exile in Siberia for several years, besides undergoing other minor punishments for considering the interests of his church before the orders of the local police. The bishop of Mohilev, Msgr. Ruzskiewicz, has just been sentenced to a year's imprisonment in a fortress because he allowed the consistory to grant an annulment of a marriage which the police thought ought to have been decided by the department of foreign religions."

—The higher life is served in many ways. Tom Sharkey, the ex-pugilist, points out with evident satisfaction that the desire of the young American to become an athlete has resulted in his living a temperate life. He declares that there is a marked improvement in the life of the college lads in recent years, owing to the fact that the seasoned athlete has drummed into the ears of the rising generation the wholesome truth that alcohol and tobacco are fatal to the hopes of the athlete. And while Tom does not pose as a philanthropist he avers that he would gladly go out of the saloon business, in which he is at present engaged, as a compliment to this worthy ambition of young America. The craze for strength and skill has resulted in an education from unexpected sources in the art of keeping clean internally and externally. The poisons of tobacco and drink can undo the finest system of physical culture in the world. The strong arm may develop a fine ethical code after all.

—President Taft has sent a special message to Congress recommending the immediate appropriating of \$1,350,000 for use of the war department in the joint maneuvers of the regular army and the national guard this month. The president also asked the appropriation of \$167,000 for urgent necessities of the war department. Both items were in the general army appropriation bill, which the president vetoed. It is stated at the war department that the projected maneuvers will be so much larger than anything of the kind ever attempted before in this country that they may fairly claim to equal in extent the annual maneuvers of the great European military powers. The dates set for the joint coast defense exercises of the militia and regulars at various Eastern coast fortifications are: Maine, July 18-27; New Hampshire, September 6-13; Massachusetts, July 7-August 3; Rhode Island, July 8-27; New York, July 6 to August 17.

—Rev. Sylvanus Stall, of Philadelphia, well-known writer, has been honored by the Woman's Home and Foreign Missionary Society, of the Lutheran Church, through the founding of the Sylvanus Stall Woman's College, of Guntur, India, which was dedicated in April. Dr. Stall, though in moderate circumstances, gave \$13,000 to the college; the English government contributed \$10,000, and Lutheran women's societies, \$12,000. The college begins life free from debt.

The Rise of Woodrow Wilson

How the Democratic Candidate Attained Eminence

The chroniclers who go back into the Wilson ancestry find that one of his great-uncles or other relative signed the Declaration of Independence. But in a more direct way they find that his grandfather was a Scotch-Irishman who came from County Down and settled in Philadelphia. He became a printer in the office of the Philadelphia Aurora, a leading and somewhat violent democratic organ. The paper was edited and published by the noted William Duane, who, though born in this country, had had troubles with the British government as editor of a paper in India.

Duane used the influence of his paper in the interests of Thomas Jefferson. And it was here that Democracy got into the Wilson blood. "Jimmie," as he was called, married an Irish girl, Anne Adams, a good name, who had come over on the ship with him. They had ten children, all of whom were reared in the strictest teachings of the Presbyterian church. When the war of 1812 began Duane was appointed a military officer and young Wilson became the editor and manager of the Aurora. Later he migrated westward with his family and established a home and a newspaper in Steubenville, Ohio, in the office of which he trained his seven sons as printers.

Grandfather a Famous Clergyman.

In 1832 he founded a paper in Pittsburg. After successful experience as publisher and as politician, he died in 1837. His youngest son, Joseph, born in Steubenville, became a Presbyterian clergyman. In 1849 he married Miss Janet Woodrow, the ceremony being performed by the bride's father, Rev. Dr. Thomas Woodrow, a famous Presbyterian clergyman of his day. Dr. Woodrow was a descendant of an ancient Scotch family. He had been a noted preacher in England and Scotland before coming to this country.

Thus on both sides of the house Governor Wilson is a son of ministerial families. He was born December 28, 1856, the year in which James Buchanan was elected president, and he was christened Thomas Woodrow Wilson. When two years of age his father was called to a large Presbyterian church at Augusta, Ga. Three years later the Civil War broke out, and the father sympathized with the Confederacy from the top of his head to the end of his toes. For many years he was stated clerk of the General Assembly of the Presbyterian Church of the South. In 1870 Dr. Wilson resigned his pulpit to accept appointment as professor in the Southern Presbyterian Theological seminary in Columbia, S. C., and the family moved to that city. About that time young Wilson shed the name Thomas, or "Tommy," and was known as Woodrow Wilson. This probably was a good move, as it had a tendency to take him out of the Tom, Dick and Harry class. Would "Tom" Wilson appeal to the great American public?

Off to College.

When seventeen the boy was sent to Davidson College, in the famous Mecklenburg county, N. C. Ill health shortened his stay, and two years later, in 1875, he entered Princeton. Here he at once attracted attention. "All testimony," says his biographer, "goes to indicate that Wilson immediately took his place as a leader in his class. He had the manners of a young aristocrat. His speech was cultured. He soon won the reputation of wide reading and sound judgment. His purpose at Princeton," continues the author, "was henceforth the clear and single one of preparing himself for public life. His

study was bent on government, the history of various attempts at it, and the theory of it, and the lives of political leaders. To this he added assiduous practice in writing and extemporaneous speaking, the seeking for skill in expression and readiness in debate."

Studies Law.

Soon after graduation from Princeton, in 1879, Mr. Wilson entered the law college of the University of Virginia. Before that he had done some magazine writing. This sort of work he continued while pursuing his law studies. And while in the law college he ranked high as a debater and orator. After finishing his law course, he went to Atlanta to practice in 1882. He remained but a short time, however, entering Johns Hopkins University for a post-graduate course the following year.

In 1885 he married Miss Ellen Louise Axson, the daughter of a minister. That year he published his first book, "Congressional Government." The book was the first attempt that anyone had made to describe the actual workings of our system in practice, as developed from the theory of the constitution, and it remains, after seventeen years, the standard authority on the subject and was the acknowledged basis of Mr. Bryce's chapters on committee government.

His Books.

His next book, "The State" (1889), was a feat of scholarship, and by the breadth of its subject and the necessity for condensation allowed little opportunity for the graces of style—except for that supreme grace of clearness.

In the writing of history he first showed his skill in "Division and Reunion," a sketch of the period from 1829 to 1889, and a few years later he produced a brilliant popular biography of "George Washington" (1897.)

These books have led up to his "Colonies and Nations," a "History of the People of the United States," an elaborate work, in four volumes, which he has just completed, and which will be published this fall.

Becomes a Professor.

Abandoning all idea of returning to the practice of law, Mr. Wilson became a professor in Bryn Mawr College, an institution then just beginning to attract attention. During his third year there, Prof. Wilson was offered and accepted a position as lecturer in Johns Hopkins, an engagement which required his presence in the university twice a week.

Wesleyan University, Middletown, Conn., extended an offer of the chair of history and political economy. The offer was accepted. In 1890, the chair of jurisprudence and politics in Princeton became vacant, and was offered to Professor Wilson. So in that year he returned as teacher to his alma mater.

"The new professor," writes his biographer, "stepped at once into the front rank, as indeed became a Princeton graduate, a member of one of the most famous classes the old college had graduated, a man thoroughly imbued with the best traditions of the place."

Princeton students have a custom of voting annually on the "most popular personage" connected with the university. For many years, Mr. Wilson received a majority of the votes cast for the most popular professor.

President of Princeton.

It was in 1902 that Woodrow Wilson was made president of Princeton, succeeding the distinguished Francis L. Patton. He occupied the position until elected governor of New Jersey in 1910.

President Wilson was the first man not a clergyman ever chosen president of Princeton. He introduced important innovations, especially along the line of a larger democracy.

Becomes Governor.

While president of Princeton, Mr. Wilson's name was frequently mentioned in connection with the democratic nomination for the presidency. But it was not taken very seriously. But in 1910 the Democrats of New Jersey were in desperate need of a man who could wrest the state from the republicans, and the bosses, of whom ex-Senator James Smith, Jr., was chief, and decided to nominate Woodrow Wilson to achieve their purposes. When the wrestling had been done, they expected him to subside, and they would do the rest. But here was where they made a mistake in their man. He not only wrested the state from the republicans by nearly 50,000 majority, but also delivered his party from the bosses—a result which sorely troubled James Smith, Jr.

Defeats Smith.

It is a matter of history how Smith came out as a candidate for the United States Senate after the democrats of New Jersey at their direct primaries election had declared in favor of James E. Martine, New Jersey's "farmer orator."

It is also a matter of history that Governor Wilson in public speeches and by every appeal that he could make prevented the election of Boss Smith and brought about the election of Senator Martine, whose integrity was beyond question, though in ability and political experience he was not nearly the match of his opponent.

The fight of Governor Wilson in the senatorial contest was not for Martine, nor against Smith. It was waged in order that by no fault of his should the people's verdict at the primary polls go by default. Some friends of former Senator Smith have accused Governor Wilson of ingratitude in standing in the way of a man who espoused his cause so warmly in the democratic state convention. Some have gone even further and declared that Governor Wilson deliberately broke a hard and fast ante-convention pact in taking up the cudgels against Smith.

Party Pledges.

The governor, on the other hand, has denied that any such pact existed, and declared that, to the contrary, there was a definite understanding that James Smith, Jr., should not become a candidate for United States Senator before he consented to accept the gubernatorial nomination with the Smith sanction attached.

Governor Wilson was elected on a progressive platform. In his annual message sent to the legislature soon after he had taken office, he urged upon the law-makers the faithful performance of every platform pledge. The House was democratic, the Senate republican.

Party lines vanished before the onslaught he made on the corruption of the old days and the boss control that had been exercised over former legislatures.

Among the measures passed was the Geran election law. This provides for a very advanced system of direct nominations.

Struggle with Boss Nugent.

The bosses fought this measure tooth and nail. It was while this bill was pending before the legislature that Governor Wilson learned that James R. Nugent, nephew of ex-Senator Smith, and the latter's understudy as head of the democratic state organization, was lobbying against it on the floor of the house. Governor Wilson heard

that Nugent was on hand and sent for him. When the democratic state chairman appeared in the governor's office, Mr. Wilson told him that he must keep his hands out of

legislative affairs as long as he was governor. Nugent was amazed at such talk from a mere governor to a political boss. He came back with an accusation that Governor Wil-

son was using patronage to put his legislative program through.

Governor Wilson made no reply. He just rose out of his chair and pointed to the door.

The Great Confession

By G. Campbell Morgan

"And Simon Peter answered and said, 'Thou art the Christ, the Son of the living God.' And Jesus answered and said unto him, 'Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven.'" Matt. 16:16, 17.

These words were spoken at a time of the experience of Peter. Indeed, they constitute the pivotal words of that particular crisis. The confession of Peter completed the first stage of his work, and prepared for the second and final one. When, in the consciousness of one man, the victory of the kingdom propaganda was won, the King set his face toward the passion whereby all men might pass into the kingdom.

Our present theme is that of the confession of Peter, and there are four matters to which I propose to ask your attention: First, the man who made the confession, Simon Peter; secondly, the confession he made, "Thou art the Christ, the Son of the living God"; thirdly, how Peter arrived at that conclusion, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven"; and finally, what that confession meant to him subsequently.

Peter.

First, the confessor. There is no man in these New Testament stories more fascinating than Peter. Every story about him interests us; and the more the portraiture of him is considered in its entirety, the more powerfully does it appeal.

The reason for this persistent fascination is to be found in his essential human greatness, and in his constant failure to realize that greatness. The appeal is twofold. We cannot read these stories of his life without feeling how near akin we are to him in certain essential elemental qualities. We cannot read the story of his life without feeling how near akin we are to him in his blunders and failures. Other of these New Testament men were in certain senses greater than Peter; Paul in massiveness of intellect, John in mystic intelligence, James in practical ethical convictions; but in this man we find all the elemental forces. In mental power he was a great man; quick of thought, eager of inquiry, swift of conclusion. In emotional power, he was equally great; a man of hot affection, burning anger, deep impression. In volitional power, he was capable of making courageous ventures, heroic choices, dangerous experiments.

Kinship of Failure.

We are brought into even closer kinship with him as we observe his failure. He was a man of mental power, yet characterized by strange blindness; to use a phrase of his own, "seeing only the things that are near," and unable to apprehend them in their true spiritual relationships; his was a mind quick, eager, swift; and yet never arriving at any final conclusion in his own unaided strength. He was a man of fine emotional power; yet contradicting the impulses of his love, and wounding his lover. He was a man of remarkable volitional capacity; capable of courageous venture, heroic choice, dangerous experiments, and yet suddenly becoming craven in his fear, and faltering by the way.

This is the man who at Caesarea Philippi uttered the confession which brought our Lord to the culmination of the first stage of

his mission. He was more than a Hebrew; he was a human.

The Confession.

We now turn to the central matter, the confession which Peter made, "Thou art the Christ, the Son of the living God." There are very spacious values in these words. I believe that Simon said far more than he understood; in the thing he said there were values far beyond his comprehension, and the context proves it.

First, "Thou art the Messiah"; secondly, "Thou art . . . the Son of the living God." The first was a confession on the part of Peter, of what he understood concerning the office of Jesus; the second was a confession on the part of Peter as to what he understood concerning the nature of Jesus.

This confession reveals three conceptions in the mind of Peter: First, the Messiah; secondly, the Son; finally, "the living God." We shall appreciate the value of the confession a little more perfectly if we take these three conceptions in the other order; for in the confession, Peter moved backwards, from that final fact of which he was then convinced; through that which lay behind it, giving it light and power and glory; to the fundamental truth of his religion. Let us begin where he ended. First, "The living God"; secondly, "The Son of the living God"; finally, "The Messiah." Thus the whole confession becomes far more glorious and wonderful.

Peter expressed in one brief phrase—which seems to be incidental, which passed his lips at the close of a confession—the central fact and truth of Hebraism, "the living God." That was the fundamental fact in the faith of Abraham, and in the law of Moses. The belief in one God was the very rock foundation of the national life. That this God was living, was the message of all the prophets. With fine scorn, one of them had said of the idols which men worshiped, "There is no breath in them!" The God of Israel was "the living God," not a mere abstraction; not a mere force permeating the universe, having no personal consciousness, and therefore of no help to man in his personal life; but God, personal, alive, active; the living God.

Christ Divine.

We now come to the central matter in the words, "the Son of the living God." Without staying to refer to the general teaching of the gospel stories and the Epistles in detail, let me ask you to observe that the whole of the New Testament teaching concerning Jesus is that he was in lonely, unique, specific sense the Son of God; not a son, but the Son; not one among a company of sons, but alone, different, separate from all others in the mystic relationship which he bore to God. This confession of Peter harmonizes with the whole teaching and attitude of Jesus toward this subject. He never spoke of himself as on a level with other men in this respect, but maintained an attitude of separation whenever he approached the subject of his relationship to his Father. Even after resurrection, he did not say our God and Father; but my God, and your God; my Father and your Father. He did not identify himself with men in his relationship to God.

His Prayers.

We have no account, for example, in any of the gospels that he prayed with his disciples. He prayed in their presence, but when he prayed, he prayed on a different level. You will remember one remarkable word that seems contradictory: "As he was praying alone, the disciples were with Him." Have you ever observed that carefully? He was praying alone, away from them, while yet they were present. He never used the same words to describe his own praying as he used to describe the praying of his disciples. When he told men to pray, the word he used indicated an attitude which he never used of his own praying. When he spoke of his own praying, he spoke of inquiring of a father. When his mother came to him and said, "Thy father and I sought thee sorrowing," using the word that had been current in Nazareth to describe his relationship to Joseph, he replied, "Wist ye not that I must be in my Father's house?" In the first recorded words that fell from his lips, he assumed separate and lonely relationship to God.

John says, "In the beginning was the word, and the word was with God, and the word was God. . . . And the word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth." That is the same thought of identity with the Father, revelation of the Father, co-operation with the Father. Thus in loneliness and separation, unique, special, specific, never repeated and never to be repeated, Jesus was "The Son of the living God."

The Messiah.

So we come to the last conception, which was first in order of statement in the confession of Peter. This one was the Messiah, the administrator in human history of the kingdom of God; the one who came for the fulfilment of all aspiration, hope, confidence; and consequently the one whose authority over the affairs of men is ultimate and final.

There were limits to the meaning of this confession in the case of Peter. Jesus was Messiah, King, head of the kingdom; but Peter had no true conception yet of the nature of the kingdom. Jesus was the son of God, and therefore was administrator of the kingdom of God; but Peter did not comprehend the method by which the king would enter into his kingdom. Such was the scope, and such were the limits of the confession. Here was a man, human as we are, with all our elemental forces manifest in him, with all our failures also; looking into the face of Jesus of Nazareth and saying, "Thou art the Messiah, the Son of the living God."

How He Reaches His Conclusion

How did he arrive at the conclusion? Here we are not left to speculation; we have the clear statement of our Lord. Jesus looked back into the eyes of Peter and said, "Blessed art thou, Simon Bar-Jonah; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." In that word of Jesus we have a threefold revelation concerning the method by which Peter had arrived at that conclusion: First, a negative word, "Flesh and blood hath not revealed it unto thee." Secondly, a positive word, "My

(Continued on page 11.)

THE HIGH CALLING

BY CHARLES M. SHELDON

AUTHOR OF "IN HIS STEPS."

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CHAPTER X (Continued.)

"Adolph Bauer, ex-attachee of the Consular service, sailed yesterday on the Kaiser Wilhelm for Bremen. Bauer will be remembered as the brilliant but shady member of the Washington coterie of unsavory reputation in connection with the Jaynes-Buford scandal. Before sailing, Bauer cashed a check for \$5,000 on Halstead, Burns & Co., payment it is said on a patent right owned by himself and son for a new invention in the incubator line. The son is a student at Burrton Electrical School. There is no charge of crookedness at the bank. The check had the regular endorsement of Halstead. But parties who are interested in Bauer's movements socially, have taken steps to track him to Europe. Interesting developments are promised by those who know Bauer's antecedents and especially his treatment of his wife from whom he is separated pending a divorce."

Walter was tremendously downcast by this bit of news.

"Poor Bauer! Poor old man!" he said over and over. "What an unmitigated rascal that father of his must be to steal that money. Bauer will never get a cent. And I advised him to take up with his precious father's offer! But how could I foresee a thing as black as this? Oh, I don't know what I ought to do! How can I tell him! I can't do it! But he will find it out in a day or two! It can't be kept. Blame it! Why are there such things in the old world! And Bauer has been so eager to get money lately. Oh, I can't tell him! I just can't."

Walter paced his room in great agitation. He dreaded to see Bauer. How could he break this to him? He dreaded to see his friend come out of the room. And he waited. But after an hour, Bauer had made no move and Walter, recalling his strength of character and mindful that the news would have to come to him some time, finally shook himself together, went out, crossed the hall and knocked on Bauer's door.

The knock was a faint one and there was no reply. He knocked again a little louder, and getting no answer, he did what he often did, opened and went in.

Bauer was standing over by his wash-bowl, leaning over and as he raised his head and turned around, Walter was startled at the look that greeted him.

"What!" He took a stride over to his friend and put one hand on his shoulder. In the other hand he held the New York paper.

Bauer smiled back at him.

"I was going to tell you. It's too much bother to hide it. But this hemorrhage is worse than the others. I've been to see the doctor and he says I'll come out all right if I can get into the painted desert and stay there a year or two."

Walter stared at Bauer without a word.

The paper slipped out of his fingers, and he was hardly conscious of the fact that Bauer had stepped on it as he walked over to his couch to lie down there.

"You see," he said, lying on his back, looking up at Walter and speaking in his

usual slow fashion, "I've only had the flow three times. First time I never minded it. Next one took me three weeks ago while you were gone to the Harrisburg Exhibition. The doctor says I will come out all right if I go out there. My money will come in a day or two and I'll start for Canon Diablo. I ought to have a pretty good time on \$4,500. Living is cheap in the painted desert. And anyway, 'Wir müssen alle einmal sterben!' 'We must all die sometime,' you know."

Walter's eyes traveled from Bauer's face to the newspaper on the floor and back again. And Bauer mistaking his look said, "Don't take it so hard. It might be worse. Money saves the wound, you know. Perhaps you can go out with me for a few weeks. Can you? Of course I'll foot all the bills if you'll go." And he smiled at Walter as he spoke.

CHAPTER XI.

Walter was trembling with sympathy and the sudden shock from the unexpected revelation of Bauer's physical condition. He was so overwhelmed with this that the loss of the money seemed comparatively trivial.

"Why did you not tell me the condition you were in? I ought to have known about it. It does not seem possible."

"It's not as serious as it seems. You remember Gardner, class of 1909? He's out in New Mexico with a U. S. surveying party and he's all right. A year or two out there will put me right."

Walter looked at him doubtfully.

"What a chump I must have been all this winter not to see. I wouldn't have believed it if I read it in a book."

Bauer smiled again.

"You couldn't do anything if you had known. Nobody could. The change of climate will fix me all right. Lucky that money is coming in just now. Lots of fellows don't have my good luck."

"Good luck!"

"Yes. I might be sick here without a cent, and be dependent like Franklin out at the day camp. I felt awfully sorry for him at the time, didn't you?"

"Yes, tell me! but no! it hurts you to talk?"

Bauer nodded. "I don't have any pain today. Just weakness. It's only one lung, the doc says. It might be my knee joints or my mucous or a dozen other places worse than lungs. If you're going to have tuberculosis have it when it will raise the most sympathy. If I only had a heart-rending cough to go with the hemorrhages I could get some church or tuberculosis society to send me out to Arizona free of charge."

Walter was so upset by the whole thing and so disturbed by the inevitable revelation that was bound to come that he sat miserably silent, while Bauer rambled on in a disconnected manner to all outward appearances quite untroubled by his trouble, or at any rate making a brave and successful attempt at deceiving his friend. But at last he unexpectedly gave Walter an opportunity to lead up to the article in the paper.

"Seems a little queer I don't hear from him. I understood Halstead and Burns were going to pay at once. Would you mind going down after the three o'clock mail? I feel a little uneasy about it. Never had so much money before. Probably never will again."

"Did you have any reason to distrust your father?" asked Walter.

"No, I told you his faults were of another sort."

"What would you do if he should try to cheat you out of the money?"

"How could he do that?"

"Didn't you give him power of attorney to act for you?"

"Yes."

"Well, what would hinder his having the check from Halstead drawn in his name instead of yours?"

"Nothing, only—"

"Only what?"

"Why, just sheer humanity."

Bauer was sitting up on the couch, his hands doubled up and his eyes fixed on Walter.

"What is it?" he said at last quietly enough. "Are you keeping something from me? I would rather have it from you than from anyone else."

"Poor old man!" Walter could not hold back a groan as his eye traveled to the paper on the floor.

Bauer saw his glance. "What is it? Read it for me."

Walter put his hands over his face and muttered:

"Oh, I can't, Felix, it's too cruel."

"Nothing's too cruel if you're used to it." He started to get up from the couch, but Walter prevented him.

"Lie down there. I'll read it to you if I must, simply because someone will have to do it sometime. But I would rather be hanged than do it."

He hardly ventured to look at Bauer when he had finished the newspaper account. When he did look at him, he saw him sitting up on the couch, his hands clasped over his knees, a slight increase of color on his face but no mark of any unusual anger or feeling.

"How could he do it! How could he!" Bauer whispered to himself, looking off into the distance as if Walter were not present. His whole attitude affected Walter more deeply than if he had given way to a violent passion.

"It's an outrage! There ought to be some way to get the money. You could have him arrested when he—"

"Arrest my father? On the charge of being a thief? Would you do that to your—"

Walter choked. "Arrest my father? I should think not. But—"

"He may be all you think, but I will never lift a finger against him. Let God punish him, as he has already."

"And meanwhile, if Halstead & Co. are informed how matters are, they might—"

"It isn't likely. They have paid the money once. Certainly they won't do it again. I never heard of any such philan-

thropists doing business in Washington."

"But how will you be able to go out to Arizona?" Walter blurted before he thought, and then wanted to bite his tongue off as Bauer turned his face towards him, a faint smile lighting it.

"I won't go. 'Wir müssen alle einmal sterben.'"

"But you'll have to go. We'll have to find a way."

"Where there's a will there's a way? Also even more necessary, the money. Now I've will enough. But it won't pay for a ticket nor buy the necessary canned goods to go with the sand of the desert when I get there. I'll set my incubators here at Burrton and raise chickens enough to bury me decently. 'Wir müssen alle einmal sterben.'"

"Yes, but we don't have to die before our time. There must be some way out."

"I don't know of any," said Bauer gravely but not with any bitterness. "But don't let it worry you. I don't want to have you worried with it."

Nevertheless Walter did worry over it tremendously. He had never known anything in all his experience that affected him so profoundly. And in his next letter home, without hinting to Bauer of his intention, he sounded his father as to ways and means for helping Bauer at this crisis in his life.

"Isn't there some one in Milton who would be interested enough in Bauer to help send him out to Arizona? The doctor says it's his only chance. And he's pretty hard hit. Think of losing \$4,500 at one fell swoop, and by his own father too. And I advised the business relation between them. Of course we had no idea that the matter would turn out as it has but that doesn't change the fact. As near as I can figure, it will cost at least three hundred dollars to get Bauer out to Arizona, pay for his board and room and keep him there a year.

He isn't a member of any church and Dr. Howard of the Congregational Church here in Burrton said a few Sundays ago that his people must make a special effort to raise the money to care for several needed cases of their own, so I don't feel like going to him with Bauer's story right now. And besides, I don't believe Bauer would take church help. He's awfully proud and while he doesn't say much about his trouble and pretends to take it easy, I can see he is pretty hard hit. And who wouldn't be, to lose \$4,500 at one clip and at the same time realize that he's got consumption. I tell you it strikes me as pretty hard lines for poor Bauer. The worst of it is this mess about his father. That seems awful. And there isn't anyone more affectionate and dependent than Bauer. That's the reason he took up with me, because he had to have someone. He doesn't know I'm writing this sort of a letter about him, if he did he'd object, but I feel as if something ought to be done. Perhaps you and mother can think out some plan to help him. If I could see some way to cut down my expenses here I would do it and put in my little to help. But I'm living as close to the line as I can. The school is expensive and I don't know what I can do until I get out and begin to make instead of mar dollars."

Paul took this letter to Esther. And it happened that while he was reading it to her, Helen came in. Paul stopped reading and looked at Esther.

"It's all right. Let Helen hear it. I'm sure Walter meant it for a family letter."

They were all shocked at the news. And Helen seemed even more moved by the letter than her father and mother, though she

made no remark of any kind until Esther began to look at her with some concern. Paul said, after a moment of sober thought:

"I believe Masters can do something for him out there at Tolchaco. There is the old Council Hogan out there in the cottonwoods past the 'dobe flats. Bauer could sleep there. It's about the same as outdoors. And he could do something perhaps at the trading post to help pay for his board. I'll write to Masters at once and see what he says. And—I have another idea that I think will do something. We can't let a fellow like Bauer go down without doing something and if he objects to being helped, why, we'll just box him up and ship him out there f. o. b."

After Paul had gone down to the office Mrs. Douglas and Helen continued the discussion over Walter's letter.

"What other idea does father have to help Mr. Bauer?" asked Helen.

"I don't know unless he is thinking of that precious book of his!" Mrs. Douglas laughed and Helen joined her.

It had come to be a good-natured joke in the Douglas household that Paul's book was such a great failure that publishers had it listed among the "six worst sellers" if anyone ever had the courage to print it. He had put in a tremendous amount of hard work on the volume which was a bold treatment in original form of the Race Question in America. The manuscript had been sent to eight different publishers and had been returned, in three instances with scathing comments.

Paul doggedly clung to his first estimate of the book. Each rejection by the last publisher only served to increase his faith in what he had written.

"I tell you, Esther, the publishers don't know a thing. Half the time their office readers can't spell. They don't know gold from mica schist. Half the books the publishers put out are dead failures. They don't know anything more about it than a native of Ponape knows about making an igloo."

Esther smiled.

"You are naturally a little prejudiced, don't you think? But I don't blame you. It's lucky for us though, that we don't depend on book sales for a living. Let's see, how much has the book cost you so far?"

"Well, in typewriting, and postage on returned manuscript it has cost me about one hundred and fifty dollars," said Paul good-naturedly. "But I'll send it to every publisher in America before I'll give up. I've written a good book and I know it. And I've made up my mind to one thing, Esther. When it comes to making terms I'll sell the manuscript outright for cash and give the money away to the most needy cause I can find."

"Better have the stipulation with the publishers stereotyped, father," said Helen, who was present when this conversation was held. "It will save you time and money."

"Very well, Miss," replied her father. "But don't you dare ask for any of this extra when my ship does come in. Not a cent of it does this ungrateful, unappreciative family get. It is my book and the 'child of my heart' and if it brings me anything I will spend it in riotous living on the other fellow."

Esther and Helen laughed and Paul went down to the office and courageously expressed the manuscript to one of the eastern publishers who had not yet seen it.

All this had occurred several months before Walter's letter about Bauer and when Paul went down to the office after getting the news, his heart and mind were burdened with plans for Bauer's relief. He began

to open his mail and a letter from the eastern publisher specially interested him. After reading it, he looked at the check accompanying the letter and chuckled in anticipation of meeting Esther and Helen at lunch when he came home.

The mother and daughter were continuing their talk about Walter's letter.

"Can Mr. Bauer get well out there? Walter did not say very clearly," Helen asked.

"Many cases like this do recover," said Esther. "But he ought to go at once. If he is having severe hemorrhages that will be his only hope."

Helen was silent for some moments.

"How much did Walter say it would cost to keep him out there a year?"

"He said three hundred dollars."

"It seems like a very small sum, doesn't it?"

"It certainly does. But you remember in some of Mr. Masters' letters to your father about the mission expenses at Tolchaco how ridiculous the amounts seemed to us."

"You remember one year the entire mission force including seven persons lived on less than fifteen dollars a month for each? I suppose Walter had something like that in mind. And you remember how often in his letters Walter has spoken of Bauer's horror of the luxurious habits of one of the students at Burrton as if it were a great wrong?"

(To be continued.)

The Great Confession

(Continued from page 9.)

Father which is in heaven"—hath revealed it unto thee. Thirdly, a mediatorial word, a word indicating the method by which God had done it—the word revealed.

First, the negative statement, "flesh and blood hath not revealed it unto thee." Flesh and blood was a common phrase in Hebrew speech, which simply meant in this connection that the confession was not the result of human discovery, either his own or that of any other man. In the twentieth verse, I read: "Then charged he the disciples that they should tell no man that he was the Christ." Why? Because flesh and blood cannot reveal it; no disciple can carry conviction to another man. Christian workers cannot convince men that Jesus is the son of God. Our business is to introduce men to Christ, that through himself they may come to know him by divine revelation.

Secret of All Heresy.

The attempt of "Flesh and blood" to reveal him is the secret of all heresy concerning him. Therefore he said to his disciples: You are not called to prove to men who I am. They have their opinions; you know me by divine revelation and your business is to take me to men, and to bring men to me; let me be the intermediate one between my Father and men; let the Father show them who I am, that I may show them who the Father is. That is the meaning of the charge to the disciples.

The positive word, "My Father which is in heaven," is a clear declaration that the conviction which resulted in the confession was the result of divine revelation.

What did Simon do when he met Jesus? He listened to him, he followed him, and came at last to conviction and confession; and beyond the confession, he passed through processes of discipline and of testing, of growth and development; until at last, in true communion with his Lord, he died for him—as he had said he could in the days of feebleness—and glorified his Lord in that dying. So must we begin, if we ourselves at last would make the great confession.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

A GREAT AND DIGNIFIED MEETING

It is sometimes urged that women are not fit to exercise the right of suffrage, because they are too liable to be moved by emotion, rather than by calm and deliberate judgment.

As we recall the calmness and deliberation with which the recent Republican convention in Chicago was conducted, and the entire absence of noise and excitement throughout the meeting, we despair of ever attaining to such an ideal. What could Mr. Dooley have meant by speaking of the convention in such terms as these?

"Th' delegates, well armed with pieces iv lead pipe, met under the vast dome in the Coliseum, to solemnly debate the gr-eat issues before thim. Iverything is in readiness fr the grave deliberations. Th' ambylances ar-re standin' at the dure, the polis have been equipped with the usual riot bats, and the milishy ar-re sleepin' on their arms."

The Eleventh Biennial of the General Federation of Woman's Clubs is now in session at San Francisco. The Chronicle, the leading daily of the city says editorially of it: "Particular attention is given toward keeping the immense hall as quiet as possible, and the rap of the president's gavel is seldom necessary. Every word of the various reports and addresses is plainly heard by every delegate."

Possibly, in the course of time, women may learn to control their feelings sufficiently, even to hold quiet and dignified political conventions like those at Chicago and Baltimore!

A Notable Book.

Immediately before the San Francisco Biennial, the General Federation issued a history of the organization, written by Mrs. Mary I. Wood, manager of their Bureau of Information. The author stated that at the first biennial, in 1890 at Philadelphia, there were only sixty clubs in the federation, with not a single state federation—now, after twenty-two years, every state in the union was federated, and the membership, direct, indirect, and allied, had passed the million mark. Mrs. Wood tells of the hundreds of libraries established, the thousands of dollars spent in parks and playgrounds, the kindergartens promoted, the loan scholarships secured, the vacation and manual training schools opened up, and many other good works accomplished by this agency, but says that the woman's club movement is more than numbers, more than culture, more even than practical attainments. "The passion for civic righteousness, which has invaded thousands of homes, the spirit of sympathy and understanding between those who rest and those who toil, the union of forces which shall bring about a new heaven and a new earth, this new birth into a new world of enlarged opportunities for service—this is the glory of the General Federation of Women's Clubs."

The Eleventh Biennial, then, had the backward look, not only over the two intervening years since the Cincinnati Biennial, but over the twenty-two years since its beginning. San Francisco welcomed the three thousand delegates and visitors, among them some of the nation's most prominent women, with open arms. The meeting began with an orchestral concert in the great Sutter Street

pavilion, which was transformed into a scene of almost fairy-like beauty with flags, and multi-colored lanterns, and lavish decorations of California's peerless flowers. This was but one of a series of musical events which were to lighten the serious business of the convention. Midway in the meeting a play day was arranged in a trip to the lovely Santa Clara Valley, and there were luncheons and teas and receptions without number.

Age No Consideration.

While the biennial was noticeable for its handsomeness and attractiveness, yet the marked thing about it was that the older women were in the majority, and were the leaders. One of the papers said, "The fact that struck one at the formal opening of many beautiful and impressive silvered coiffures in the auditorium, and that there was not a really young woman on the stage, where the leaders were grouped. Nor was there a woman among them who was not wearing her years with grace and dignity." Not that the federation is composed entirely of mature and elderly women; youth and beauty were there in abundance, in the finest of raiment; but they gracefully yielded the palm of leadership to those whom time and work had tested, as was fitting.

Many Distinguished Women Present.

Possibly first in the list should be placed the Baroness Bertha von Suttner of Austria, who devotes all her time and talents to the promotion of the world's peace. Her book, *Ground Arms*, is considered the strongest argument yet presented against war and bloodshed, and has been translated into a dozen languages; it was awarded the Nobel place prize of forty thousand dollars in cash. She has spoken before the convention more than once, and is in great demand for addresses in San Francisco and the surrounding cities. Though she pleads so passionately for the abolition of war, yet all her affiliations are military; her father was Imperial Field Marshall of Austria, and her grandmother was the Princess Christine Liechtenstein, a family famous in war and diplomacy.

Among the other noted women are: Mrs. Sarah Platt-Decker of Colorado, ex-president of the federation, and ardent suffragist; Miss Julia C. Lathrop, head of the new federal Children's Bureau; Miss Phoebe Hearst, philanthropist and civic worker; Mrs. Frederick Nathan, who, with her husband, motored part of the way across the continent and made over one hundred suffrage speeches on the journey; Mrs. May Riley Smith, president of Sorosis of New York City, and one of our most popular poets, and a host of others whose names cannot be crowded in our limited space.

Presidential Candidates.

The women who receive the most notice in the press are the two candidates for president, Mrs. Percy V. Pennybacker of Texas, and Mrs. Philip N. Carpenter of New York. But while there is the keenest interest in this presidential election, it takes no prophetic insight to foretell that it will be conducted with dignity and decorum—even if women are the emotional sex!

Address of the President.

The address of the president, Mrs. Philip N. Moore, of St. Louis (who is ineligible for re-election), showed that the office of chief executive of the General Federation is no sinecure. She believes it is the duty of a national leader to visit her constituency, and said,

"During my four years of office, I have visited eighty principal cities, and forty-one states on the business of the Federation, and have traveled more than seventy thousand miles. During those years, nearly all my mental and physical energies have been devoted to the work of our organization, and every state in the union is now joined in close bonds with the federation."

Among the accomplishments listed, Mrs. Moore said that the country at large had the club women to thank for the pure food bill, the saving of Niagara from the greed of the power companies, the passage of the Week's bill for the preservation of forest lands, and much legislation looking to the welfare of women and children.

This is written while the biennial is in full swing; many of the departments have not yet made their reports so that will be another story, as Kipling says. I. W. H.

MRS. WOODROW WILSON

Wife of the Democratic Candidate.

Woodrow Wilson has a wife and three daughters, the youngest of whom—Eleanor—takes a most beautiful photograph. In regard to Mr. Wilson's selection of a wife, one of his biographers says: "That the governor showed as excellent judgment in this important matter as he has made apparent in every step of his career, is proved by the ideal domestic happiness which has been the good fortune of the Wilson family."

"Mrs. Wilson is an invaluable complement to her distinguished husband, an ideal wife and mother and a landscape artist whose paintings in oil have been honored with approval by the best painters and art critics in America."

A Southerner.

Mrs. Wilson was Miss Ellen Louise Axson when she was married to Mr. Wilson. She was born at Savannah, Ga. She traces her ancestry back to the cavaliers. A visitor to her home recently described her as a lit-

tle above the average height, slender, almost girlish.

Besides her taste for literature and art, Mrs. Wilson is devoted to gardening. "Not making things grow," as she explained, "but in laying out and planning gardens." While she was mistress of "Prospect," the official residence of the president of Princeton University, the gardens attached to it were made over and improved under her direction until they became a mass of flowery glory that attracted visitors from far and near. One of her regrets in leaving "Prospect" was that she had no longer a guiding hand in the care of its gardens.

Of her first meeting with Mr. Wilson, then a student of Johns Hopkins, Mrs. Wilson says little. She was married to the young lawyer—he had already practiced one year—at the old house in which she was born.

Mrs. Wilson says in bringing up her girls

she has followed her own theories.

Up to the time they were 12 years old they were educated entirely at home. "I am a strong believer in the family influence, and so I took personal charge of their early education. Even when they were only 5 and 6 I used to read to them from *Odyssey* and translations of the older classics. I felt that if they were to acquire a proper appreciation of literature they could not begin too early.

"I was always a great reader and would pass whole days in my father's and grandfather's libraries. Until comparatively recently I never read anything of a later period than Dickens. But I must confess that I do like detective stories."

The Daughters.

The three daughters are Margaret, Jessie Woodrow and Eleanor Randolph. Margaret, the eldest, has a rich soprano voice, which is being cultivated. Mrs. Wilson declares Margaret inherited her voice from her father.

Jessie Woodrow Wilson, the second girl, is named for her Scotch grandmother and her father. She is an artist of ability, but her whole ambition lies in sociological work.

"I must confess," Mrs. Wilson said, "that it came as a shock to me when Jessie took up this work. For, you see, it is all so different to the way of life of the girls of the South and my youth. But I appreciate the change in the views of young women that has taken place and I am not so old-fashioned as to believe that girls must be bound by tradition."

Jessie is, perhaps, the most brilliant of three daughters, though all are clever. She was graduated from the Woman's College in Baltimore, and on her graduation day Dr. Wilson delivered the baccalaureate.

The third daughter, Eleanor Randolph, is studying at the Academy of Fine Arts in Philadelphia. If Margaret inherited her voice from her father, Eleanor inherited her artistic ability from her mother, for Mrs. Wilson paints landscapes in oil that have been honored with approval by many of the best painters and art critics in America. Every year the Wilsons form a portion of the art colony at Lyme, on the Connecticut River.

"It is the most delightful retreat, this art colony at Lyme," Mrs. Wilson says with enthusiasm. "It is apart from the highways, and the members of it form one happy family. At first, a few years ago, we all boarded at a splendid old mansion; then different members bought up old farmhouses and remodeled them, or erected their own cottages, so that now most of them own their own places. Every year the colony holds an exhibition and painters and critics from all over New England, from New York, Philadelphia, Boston and other centers, come to see it."

—Mrs. Kate Douglas Wiggin is at her summer home, "Quillcote," in Hollis, Me., where her stay will be shorter than is her custom, as she will sail on the 7th of August for Europe. She is to be present at the rehearsals in London of her dramatized story, "Rebecca, of Sunnybrook Farm."

—By the will of the late A. W. Wright, one of the richest men in Michigan at the time of his death, and the founder of Alma, the bulk of the estate was bequeathed to his daughter, Mrs. J. H. Lancashire, of Detroit. Though small bequests were made to individual members of the family, none outside of the immediate family received anything from the estate.

—Mrs. Frances Squire Potter, a Chicago club-woman, delivered the Fourth of July address at Golden Gate Park, San Francisco, being the first woman upon whom this distinction was ever conferred.

Church Life

A. R. Moore has resigned as pastor of First Church, Birmingham, Ala.

Mark Collis of Lexington, Ky., is holding a meeting for O. P. Spiegel, at Montgomery, Ala.

F. N. Calvin, for nearly two years pastor of the Central Church, Warren, O. has resigned.

Ten thousand dollars was raised last week to enlarge and remodel the Sunday-school portion of the building of Central Church, Wichita, Kan. W. S. Priest is pastor.

Canton, O., Sunday-school lead by P. H. Welshimer has challenged the Sunday-school union of Cleveland to an attendance contest. There are eleven schools in the Cleveland union. The challenge has been accepted.

The Crescent Hill Church, Louisville, Ky., has begun work on its new Sunday-school building. They expect to have a \$6,500 structure with six class rooms, auditorium, and basement that may be fitted up for class rooms.

Linwood Boulevard Church, Kansas City, has a permanent pulpit erected on the church lawn from which the pastor, Burris A. Jenkins, preaches on summer Sunday evenings. Large congregations gather at these out-door meetings.

The church in Azusa, Cal., will soon complete a new \$4,000 bungalow church building. It will have a seating capacity of 300. There will be seven rooms besides the auditorium. They expect to dedicate the new church September 1.

S. Grundy Fisher, pastor at Trenton, Mo., has accepted a call to the pulpit of Portland Avenue Church, Minneapolis. Perry J. Rice, a former pastor at Portland Avenue, now of El Paso, Texas, preached in his old pulpit on a recent Sunday.

One thousand were present at a Sunday-school rally of the Christian Church at Sailor Springs, on June 30. This is an unusual record for a school in a town of 500 population and one of which Pastor S. E. Fugate and his people may be proud.

Central Church, Spokane, J. E. Davis, pastor, marked Independence week with a patriotic musical service, on Sunday evening. A choir of eighty voices, conducted by Mr. Russell Morrison, drew a great house. The other Disciple congregations of the city were dismissed to participate in this service.

Sixty-three Indiana churches sent offerings for state and home missions in June. Since the first of October 213 churches have contributed. If this rate of increase keeps up for the remaining three months the report of any previous year will be surpassed. Few of the strongest churches have contributed.

The Church Extension Society seems to be in sight of its million dollar goal. Collections for the first nine months of the fiscal year amount to \$69,561.89, which lifts to the fund to about \$960,000. This represents a gain in collections of \$28,517.36 over the corresponding period last year. John H. Booth is visiting all the western conventions.

Southern California churches will hold their annual convention at Long Beach, July 24, August 4. Dr. E. L. Powell, of First Church, Louisville, Ky., is the chief speaker on the program. Mr. C. C. Chapman is president of the convention. Other speakers are Mrs. M. E. Harlan, of Indianapolis; Abram E. Corey, of China; Dr. D. R. Dunagan and Secretaries Grant K. Lewis and John H. Booth.

The church at Ludlow, Ky., has recently received seventy-eight additions to its membership resulting from a union evangelistic meeting and a prior evangelistic effort by the local church, the latter being conducted by Edgar Riley. Pastor P. H. Duncan speaks appreciatively of C. Frederick Reed, of Greencastle, Ind., the evangelist who led in the union meeting.

This is the season when many congregations in local communities are uniting as one for evening worship. The pulpit of the Congregational church across the street from Union Avenue Christian Church, St. Louis, is being filled by B. A. Abbott during July. During August the Congregational pastor will preach in Union Avenue pulpit. Each pastor takes his congregation with him.

W. H. Book, pastor of Tabernacle Church, Columbus, Ind., has been granted a two months' vacation by his people and an increase of salary for next year. Mr. Book recently published a pamphlet on "Immortality," which will bring comfort to all who read it. He is ably assisted in his pastoral ministry by A. E. Buss, who has charge of the music of Tabernacle Church.

Fredonia (Kans.) congregation, whose house of worship was destroyed by fire in June, 1911, recently dedicated a new structure. Prof. Wallace C. Payne of the University Bible Chair, at Lawrence, was in charge of the services. He describes the pastor, G. W. Longman, as a "well-balanced man; a good preacher; a competent teacher; a faithful pastor; a consecrated servant of Christ." Mr. Longman is on his third year with this church.

The Missionary Training School at Indianapolis, Ind., closed its year's work in June. Seven of the students will go out under appointments this coming autumn. Mr. and Mrs. Reavis will go to the Argentine Republic; Miss Cowdrey, Miss Furman and Dr. Gail Tallman to India; Prof. Emory W. Ross, to Liberia, and Miss Bertha Magoon to Rhodesia, Southwest Africa, under the American Board of Commissioners for Foreign Missions. Principal Charles T. Paul spoke again at the Student Volunteer Conference, at Lake Geneva, the last of June.

The annual county meeting of the Christian churches at Tipton County, Ind., will be held the first Sunday in August at Carr's Grove, near Hobbs Station on the Union Traction Line. All cars for the day will stop at the grove. Dr. R. H. Crossfield, president of Transylvania University, Lexington, Ky., will be the preacher for the day. This county meeting includes within its fellowship the congregations at Windfall, the Chapel, Normanda, Independence, New Lancaster, East Union, Hobbs, Curtisville, Nevada, Kempton and Tipton.

Lamar College is the newest member of the educational family of the Disciples. It came into being last month. Its home is to be on a piece of ground of 304 acres near Clarkston, Ga., ten miles from the center of Atlanta. Josephus Hopwood, formerly president of Virginia Christian College, is the chief promoter of the new institution. The land cost \$40,000. Trustees have been appointed and plans are going forward for the sale of building lots. Northern Disciples are enthusiastic over the prospect of a school near Atlanta. L. O. Bricker, pastor of First Church, Atlanta, is a member of the board which includes also a number of resourceful laymen. The name of the new school memorializes the sainted J. S. Lamar, a great teacher, preacher, and author,

whose chief pastoral ministry was wrought in Atlanta. Justice Lamar of the United States Supreme Court is his son.

Des Moines Disciples are asking the question, "Do we want the national convention for 1913?" A meeting will be held shortly to answer it. The answer will be heard at Louisville next October.

The birth of a new baby in the parsonage of the Disciples church at East Orange, New Jersey, was made the red ink feature of a special edition of "The Good News" the pastor's parish paper. L. N. D. Wells is the minister and father.

The house belonging to the church at Golden, Colo., has been closed and the property deeded to the Church Extension board. The failure of this church to prosper is due to a division in its ranks some three years ago.

The Protestant churches of Brooklyn, Ia., a prosperous town of two thousand people, have just finished a five weeks' union meeting with great success. W. D. Hamilton of Sabetha, Kans., was the preacher and J. Heaton of Winona Lake, Ind., was the singer. One hundred and seventy-eight people made a stand for Christ. Twenty-six of the number have united with the Disciples church thus far. The congregation will be strengthened materially. Every Protestant church in the community—Methodist, Presbyterian, Church of the Brethren and Disciple, co-operated and the greatest result, in a sense, that has come to the town is a consciousness of Christian union. Everybody worked for people, and not for any particular church, and the fellowship was much more than anyone dared to hope for a few months before. Douglas Serrill, a graduate of Drake, is the Christian minister at Brooklyn.

Foreign Society News

The receipts of the Foreign Society for the first ten days July amounted to \$19,627, an increase over the corresponding time last year of \$9,069.

Last week the Foreign Society received an annuity of \$1,100 from a friend in town. This is his seventh gift on the annuity plan.

Dr. L. F. Jaggard writes as follows upon his return to Bolenge, Africa: "Reached Bolenge May 14. Found Mr. and Mrs. Hensley and Miss Eck quite well. They together with the native Christians gave us a most hearty welcome. We came to Longa and here again were warmly welcomed by Mr. and Mrs. Eldred and the native Christians of Longa. Mr. and Mrs. Eldred are also well. Tomorrow we go up the river to Lotumbe, where we will have a conference with all the missionaries on the field and it will be decided where we will be located. The missionaries and native Christians are all rejoicing over the coming of the two new men and the visit of Secretary Corey."

July 10 the Foreign Society received a special personal direct gift of \$2,000 from a friend in Ohio.

During the first ten days of July the receipts of the Foreign Society from the Sunday-schools amounted to \$13,070. This was an increase over the corresponding ten days last year of \$5,407. During the same ten days there was a loss of about \$350 from the churches.

Guy W. Sarvis reports a number of baptisms at the South Gate, Nankin, China.

American Mission News

The new church at Baton Rouge, La., will be ready for dedication Sept. 1. John A. Stevens, the missionary pastor, led an organized relief corps during the recent floods and rendered sufferers and the kingdom of Christ great service. He is recovering from an attack of malaria caused by exposure.

Real heroes of our faith are not all in foreign lands or in ancient times.

Reports from Alberta, Canada, are encouraging. M. B. Ryan has the new church at Clyde enclosed for summer use. This is the only church in a new community. Mr. Pickell organized twenty Disciples of Christ at Champion and baptized three persons while there. Mr. Clutter's meeting at Lethbridge developed a new church with thirty members. Ten were recently baptized by him.

A. F. Fitts, of our mission church in San Antonio, established a mission at Kingsville, a town of 4,000 people, and a division on the St. Louis, Brownsville and Mexico R. R. Thirty-five persons are in the Sunday-school.

Offering to American missions for June shows an increase over the same month last year. That cheers the American Board.

A chord of hope was sounded in all recent state conventions. From widely separated fields I have returned with increased hope for our country and the practical good the American Christian Missionary Society is rendering the people. No notes of discouragement were heard. The obstacles in the paths of right, justice, morals, and spiritual life were considered, and brethren with determination propose to remove them. There is no faltering in faith that the Gospel of Christ is sufficient to surmount them. Present political and social restlessness is an index of a people unsatisfied with the unholy conditions of our age. Every leader among us believes that if the church, possessing the mind of Christ, arises in earnest opposition to all forms of evil, the gates of Hades cannot prevail against it. Such courageous faith and religious patriotism were inspiring and prophetic. It is the opportunity of the church to reckon with these conditions and lead the people in righteous godward.

I. N. McCASH, Secretary.

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Illinois

J. A. Barnett has resigned the pastorate at Galesburg. He has been with this church since 1907.

E. M. Norton received five additions upon profession of faith at a country appointment near Potomac the last Sunday in June.

President Charles E. Underwood, of Eureka College, was granted the degree of Ph. D. by Yale University at the June commencement.

Centralia Church is having frequent additions to the membership. In the last six weeks there have been seventeen. The minister is A. L. Huff.

Washington Church has called to its pulpit D. J. Howe, of Kansas. Mr. Howe will preach for the church on Sundays, while attending college at Eureka.

J. J. Hudson has resigned from the pastorate of Antioch Church, near Olney, and from Reeves Church, in order to accept the ministry of Johnson City Church.

A new church at Golden Point was dedicated June 23 by Judge Charles J. Scofield of Carthage. This building cost \$5,000, and the entire amount has been provided for.

An event of much interest to the church at Lincoln is the banquet given each year to the graduates of the teacher training course. Seven such graduates were thus recognized June 30.

The Seventh District Convention, held at Olney the 19th to 21st of June, elected the following officers for the new year: President, W. W. Weedon; vice-president, G. W. Ford; secretary, W. S. Gamboe.

The revival meeting at Quincy, being held in a tent by the Fife Brothers, had enlisted more than fifty persons at last report, with the meeting to continue several days longer. The additions represent about fifty baptisms.

John R. Golden, pastor of West Side Church, Springfield, has been employed by Cooksville church to hold a meeting in the Fall. The church is preparing for a helpful meeting with considerable ingathering under the leadership of Mr. Golden. The minister here is A. K. Mathews.

Charles E. Smith, pastor at Du Quoin, tells of the enthusiastic Children's Day observance on June 23. He recently preached a special sermon to W. O. S. Cliffe's Men's Class at Christopher. Du Quoin church will hold evangelistic meetings in October, led by Evangelist E. E. Violet.

Guy B. Williamson, who has been pastor of Waverly Church for two years, has resigned to accept a call to Arrowsmith Church. The new pastorate will begin the first Sunday in August. Mr. Williamson has done a splendid work in Waverly, and leaves with the regret of the people at that place.

Summum Church, of which G. W. Burnett is pastor, has had a total of twenty-nine additions during the last year and a half, all but thirteen of these being on profession of faith, and were without special revival. Mr. Burnett has resigned his ministry there, in order to accept a call to Lynnville, where he is already at work with the church.

Bridgeport Church Brotherhood is undertaking a piece of work which will increase very much the efficiency of the church in that place. They are seeking to ascertain the facts about the religious life of the people of the community, in order that more intelligent work may be done. A census will be taken, lasting through several days, during which time the whole city will be visited and

facts elicited which will prove of service to the minister and to the congregation in its activities.

Ellmore Sinclair, who for about five years has been pastor of Watseka Church, has accepted a call to Grand View Boulevard Church, Kansas City, where he will remove at once. Mr. Sinclair went to the Watseka Church immediately after graduation at Eureka College, and has made for himself a foremost place among the younger ministers of the state. His departure is regretted, and leaves one of the best pulpits in the smaller cities of Illinois vacant. Mr. Sinclair's acquaintances are sanguine of his success in the city church to which he goes.

E. T. McFarland, who for several years has been in the pastorate at Rock Island, and before that time, for eight years was pastor of Fourth Church, St. Louis, is to enter the evangelistic field in the employ of the American Christian Missionary Society. As a pastor-evangelist, Mr. McFarland has been continuously successful, having held meetings for a number of churches, and always of a profitable kind. He has also been continuously evangelistic in his own pastoral labors. His annual reports have shown many conversions. If the same success attends his efforts in the field, which his friends do not question will happen, there will be justification for so successful a man resigning from his pastorate. His new work begins the first of September.

Chicago

The committee on the unification of the various missionary societies of the disciples met in Chicago last week to put the finishing touches on a plan which will be offered to the convention at Louisville in October.

E. E. Elliott, secretary of the Brotherhood of Disciples, was invited to speak before the Disciple's Assembly at the University of Chicago last Thursday evening on the principles and progress of the Brotherhood. His address was received with favor by a large company. Mr. Elliott is studying at the university this summer.

The sixteenth annual meeting of the

Campbell Institute was held in Chicago last week. Papers were read on "Forces Making for Progress Among the Disciples," "The New Testament Church and the Living Church," "The New Mysticism," "The Miracles of the Old Testament," "The Use and Abuse of Symbolism in Religion," "The Reform of the Courts" and other themes. Especially helpful interpretations were given of the philosophies of Eucken and Bergson, the two most significant thinkers in present day philosophy. The membership of the Campbell Institute consists of about 140 men of university training, mostly Disciple ministers and teachers, who are determined to keep their ideals of scholarship undimmed. As a means of keeping its members in touch with the vital problems of the time the Institute seems to supply a very real need.

The New England landlady had been instructing Debutsky in English when a com-patriot dropped in. Debutsky answered all questions in English, so that his friend might observe his progress. "The house is no good!" he declared with an effort which cost him great mental concentration, "but the lady, she is a gentleman."—New York Times.

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